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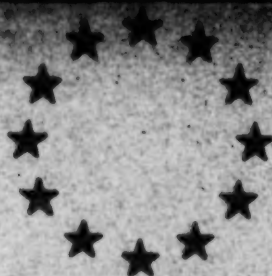
ABSTRACT

This report summarizes comments of 10 researchers on topics relevant to intercultural education in Western Europe. The two-day seminar was organized by the French Commission for Culture in Brussels, the General Confederation of Teachers, and the Socio-Cultural Centre for Migrants in Brussels to bring research insights to Belgian educators involved on a daily level with high concentrations of foreign pupils. Reasons were given for slow development of intercultural education in Belgium, including opposition to learner-centered instruction, fear of lowered standards, and prejudice toward foreign teachers. Dangers of paternalism and segregation in poorly designed intercultural education were discussed. Migrant education efforts of the Council of Europe's Council for Cultural Cooperation were reviewed. Cultural characteristics of migrant children were explored with an emphasis placed on respecting differences in codes which regulate daily behavior. Psychoanalytic theories concerning interculturalism based on the work of Jacques Lacan were explained and the importance of the social link and recognition of effort were stressed. The role of language in cultural distinction and assimilation and the importance of allowing members of all groups to build their own family and community sagas were explained. Questions and statements by seminar participants and audience during a round-table discussion are recorded. (LFL)

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The CDCC's Project No. 7:

"The education and cultural development of migrants"

QUERYING THE INTERCULTURAL APPROACH

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The CDCC's Project No. 7:
"The education and cultural development of migrants"

QUERYING THE INTERCULTURAL APPROACH

Seminar held in Brussels on 21 and 22 September 1984

by Marcel Leurin
Inspector responsible for migrant children's education,
Ministry of National Education, Brussels

The ideas expressed in this document are the author's and do not necessarily correspond to those of the Council of Europe Council for Cultural Co-operation.

STRASBOURG
1985

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ORGANISERS

Three organisations joined forces to arrange the seminar on «Querying the intercultural approach»:

- The French Commission for Culture in the Brussels area (1) is responsible for furthering the cultural interests of the French-speaking community as is its Dutch counterpart for its own community, (constitutionally, the Brussels area - the city of Brussels and its 18 outlying municipalities - comprises two communities; the French-speaking community, representing approximately 60% of the population, and the Dutch-speaking community, which accounts for some 15%, the remaining 25% being resident foreigners). As well as supporting cultural production and dissemination, the French Commission for Culture provides services in an effort to meet various socio-cultural requirements, such as in-service training of staff in contact with the population (nursery nurses, social workers, local officials, teachers...). It is in that capacity that it participated.
- The General Confederation of Teachers (2) is an adult education body working chiefly in education for the workers. As a contribution to effective remedies against school failure, it has launched the periodical «Echec a l'échec» and opened a documentation centre where practitioners and researchers can always find material for field-work and theoretical publications. The Confederation runs training schemes both in term-time and during school holidays; its interest in the cultural, social, economic and political implications of education has made it a long-standing advocate of intercultural education which it does not limit to teachers in charge of migrants' children.
- The Socio-Cultural Centre for Migrants in Brussels (3) has been in existence for only a few years. From the beginning, it established itself as an «instrument for the building of a multicultural society». Through an unrelenting effort to further co-operation among all the city's communities, whether Belgian or foreign, it strives for the harmonious integration of groups and individuals into civic and social life.

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- (1) Commission Francaise de la Culture, Rue de la Loi, 15, Bte 091, 1040 Bruxelles
Tel.: 02/230.28.90.
 - (2) Confédération Générale des Enseignants, Rue du Cyprès, 14, 1000 Bruxelles
Tel.: 02/218.34.50.
 - (3) Centre Socio-Culturel des Immigrés de Bruxelles, Avenue de Stalingrad,
24, 1000 Bruxelles
Tel.: 02/513.96.02.

As a pluralist body, it opposes all forms of racism through training (for young people, teachers, social workers...), information (documentation centre, issue of a periodical and dossiers, organisation of symposia...) and dissemination of cultural products (films, musical works...). The seminar was held on its premises.

TARGET GROUP

The scheme initially entertained by the organisers was to bring together a maximum of 40 persons who, through their theoretical research of field-work in migration matters, were well acquainted with the problems to be solved and the solutions on trial. They made the mistake of printing and circulating a leaflet announcing the event and containing an enrolment form, instead of simply sending personal invitations. Consequently, they were overwhelmed by enrolments which turned what was to have been a specialist seminar into a public gathering.

Friday 21 September 1984 (8 pm)

- Bruno DUCOLI, Director of the Migrants' Socio-Cultural Centre, Brussels:
Introduced the seminar, opened proceedings, chaired the session.
- Marcel LEURIN, Ministry of National Education Inspector (migrant childrens' education):
Intercultural teaching work in French-speaking Belgium.
- Martine ABDALLAH-PRETCEILLE, Head of the Clermont-Ferrand Teacher Training College, researcher in educational sociology:
Interculturalism: one question leads to another.
- Informal discussions by the participants.

Saturday 22 September 1984 (9 am)

- Jacqueline SOTTIAUX, French Commission for Culture:
Introduced proceedings and chaired the session.
- Maura ROLANDI-RICCI, representative of the Council of Europe:
Interculturalism at the Council of Europe: theory and practice.
- Altan GOKALP, ethno-sociologist at the Centre National de la Recherche Scientifique and Université de Paris X:
The cultural identity of migrants' children.
- Virginio BAIO, psychoanalyst dealing with migrants:
Psychoanalytic theories concerning interculturalism.
- Paul SCAVEE, lecturer, Mons University interpreters' school:
Language and culture.

- Jacques LIESENBORGHS, Chairman, General Confederation of Teachers:
Chaired «round table» discussion between the lecturers and the public.
- Thérèse MANGOT, Ministry of the French Community:
Brief summing up.

STATEMENTS

- Bruno DUCOLI

The field staff of the three associations organising this seminar are daily involved in work in schools with a high concentration of foreign pupils, in efforts to enhance the relations which these children and their parents have with school as an institution. Their work is geared to interculturalism.

Their practical experience has gradually led them to seek out and perfect an intercultural methodology and to consider the requirements for its success.

However, militant action is in itself pointless; to avoid breakdown or disorientation, it must be well thought out and have definite objectives.

This is the angle from which the problem has been tackled, but the staff soon realised that their energies and resources were unequal to the task of theoretical research. This is why they took the initiative of arranging the present seminar, calling on specialists in various disciplines to investigate all aspects of the intercultural concept.

Once the conceptual guidelines have been plotted, it will be possible to rectify any errors in current experiments undertaken for reasons of urgency and, as in any social action, gradually narrow the gap between what can be shared in and what can merely be participated in. This will greatly expand the prospects of restraining cultural obsessiveness in both nationals and migrants.

- Marcel LEURIN

Context

Intercultural education cannot be said to have won enthusiastic support in Belgium.

- In 1983 the Ministers signed the Dublin resolution on migrants' education and in September 1984 the recommendation concerning teacher training, but so far there is no reference to this type of teaching approach in any laws or regulations. Does this signify lack of interest, or only caution regarding new expenditure precluded by the crisis?
- The main reason for the opposition shown by the majority of the teaching profession is that intercultural education means replacing lecture teaching by learner-centred education.
- Parents fear that standards will fall.

- Even the most open-minded union officials are only prepared to accept the recruitment of foreign teachers provided it does not affect the number of nationals in the profession.

- The man in the street imagines that if he is to respect the culture of others, he must give up his own.

Catering for migrants' children

The only specific measure dates from 1 September 1969. A teacher responsible for «familiarisation with the language of instruction» gives three hours teaching per week to primary pupils of foreign origin who have been attending school for less than three years and do not know French well (consolidation lessons which are given during the other pupils' swimming, physical education, singing and art periods).

Unemployed teachers can be attached to the staff of schools with a foreign attendance of over 30%, but they are generally unmotivated since the rate of pay is 72% of the minimum salary and the work does not count for salary increment or pension purposes.

Each of the above measures is part of a scheme of «supportive education», but neither is proving particularly effective.

Teacher training

Apart from some local initiatives which are few and far between, teachers are not trained for intercultural education.

Noteworthy experiments

There are very few experiments relating to intercultural education as such.

Some nursery and primary schools hold various national celebrations or «weeks» in which parents help providing food, handiwork, singing, dancing, costumes, etc. Although these functions are only superficial and are dismissed by some as «food and folklore», they can be a first step in the right direction.

Use has been made of folk characters and certain tales from various communities. For instance, the puppets Karagoz and Hacivat not only aroused keen interest among Turkish children but also showed their parents that their culture was accepted at school and thus encouraged them to attend despite their previous misgivings (which the teachers had rather hastily interpreted as lack of interest in anything to do with school).

Some classes have been involved in significant events concerning the families of children from various communities, such as the sacrificial sheep festival, Ramadan, Lent, weddings, births etc.

Inter-school correspondence has grown up with classes in various French-speaking countries or with pupils learning French. In response to questions asked on either side, files and audio-visual sequences are produced, the exchange of which permits comparison of lifestyles and leads to the discovery and acceptance of «the others».

In a few secondary schools, fictional or documentary films are shown in the original language, giving rise to valuable comparisons of lifestyles.

Theatre has occasionally been used with genuine success at both secondary and primary levels. On each occasion a complete dramatic project has been produced, originating from the actual lives of children and adults in various communities. Several teachers have been drawn into this interdisciplinary activity: French, history, plastic arts, music, woodwork and electricity in a way which showed that the interdisciplinary approach is perfectly suited to interculturalism. An experiment of this kind conducted at a vocational school with unmotivated pupils led to a marked improvement in the general standard of discipline and a considerable reduction in vandalism.

In some upper primary classes and secondary schools, a special approach to history has made pupils realise the totally relative nature of the views expressed by the various parties. Topics studied were the Crusades, the Arab presence in Spain, the Yom Kippur war (in a class including Arabs and Jews), the two world wars, mathematics, astronomy and technology.

In the case of theatre and history the co-operation of Belgian and foreign teachers proved particularly constructive as did the assistance of some parents.

CONCLUSION

Intercultural education works best when pupils from various cultures devise a project together and see it through together; there must be a combined effort.

The many setbacks include overloaded cognitive syllabuses leaving little room for the use of real-life experience, rigid timetables virtually precluding creativity and initiative, and periodical tests for which the pupils receive marks in their reports.

But the main obstacle to the development of effective intercultural teaching and truly democratic education is our own resistance to change.

In his remarkable book «Pour sortir du XXeme siecle», Edgar MORIN describes how humanity is progressing from the ego-ethics of personal survival to an anthropo-ethics sweeping away all frontiers and segregating influences. This is a goal to be urgently pursued.

- Martine ABDALLAH-PRETCEILLE

Is interculturalism being queried as a single or a multiple concept?

«Interculturalism» appears to be a convenient peg on which to hang all kinds of concepts, to saturation point. Its debasement through over-use unfailingly arouses perplexity or scepticism; it is contested on the grounds of uncertainty as to what it covers, without any alternative being put forward; this is merely an excuse for inaction.

In order to gain a clearer insight, it is important to consider whether «culture» and «cultural identity» are realities or simply operative concepts serving as a basis for investigation and discussion, in which case any form of action, even if aimed at the (re) discovery of origins, would be fallacious.

No culture is static. What does «the teaching of cultures» mean? What cultures? Who can claim to be representative of the culture of a group, however small?

«Interculturalists» uphold the right to be different and to be respected as such. When the size of the groups concerned varies sharply, there is a danger of reinforcing non-egalitarian relations; he is different from me, and I represent the norm. It is only a short step from the idea of «difference» to that of a «handicap» and the remedial teaching associated with it. Furthermore, whether similarities or differences are emphasised depends on the feeling towards a group.

There is also a tangible risk of seeing culture in «racial» terms. Difference no longer merely secures an identity but becomes a means of labelling, stigmatising and consequently excluding all those outside the dominant group, which as a result loses any compulsion to justify its own peculiarities and sets itself up as the reference group. The process is well illustrated by the expression «second-generation migrants»; keeping people different ensures perpetuating power.

Undue concentration on differences brings the further danger of absolute relativism, making each culture a law unto itself with the result that there is no such thing as abnormal behaviour; everything is explained or justified by other standards, becoming acceptable and «normal». Human values cease to exist and the human aspect is eclipsed by cultural considerations.

Biological, psychological and sociological determinism is followed by cultural determinism and its corollary; the lack of communication between groups.

Another point is the frequent disregard of the «inter» in «interculturalism». This implies renunciation of all one-sidedness, however sincere, at the risk of invalidating the concept and giving way to paternalism and ethnocentricity and even to outright racism, in no way excluded by militancy. Where relations between individuals or groups miscarry, the intercultural approach requires the key figures to examine themselves as closely as others, paying equal attention to the behaviour patterns of the dominant and dominated parties with genuine reciprocity of outlook.

The strong influence of stereotypes is a major obstacle to the adoption of truly intercultural procedures, and may handicap the cultural activist as much as the cultural recluse. For instance, an exclusively «doom and gloom» attitude to migrants' problems is far from impartial. Also, the invariable stereotyping of successive waves of immigrants as dirty, ill-smelling, violent, etc, should reflect more on the stereotypers than the stereotyped, whose alleged peculiarities have more to do with the categorisation itself than with the virtues and vices of the groups categorised.

There remains the question of how interculturalism stands in relation to integration and assimilation on the one hand, and multiculturalism on the other. Does it form a really new approach, and if so what is so special about it? Interculturalism as introduced into schools by «courses in language and culture or origin», even in the rare instances where non-migrants have been involved, has brought little more than activities concerning two or more cultures and none that are truly intercultural. This frequently results in a new form of segregation which its denigrators do not hesitate to exploit, hastily and inconsiderately to say the least. Furthermore, intercultural activities with a purely educational and psychological slant overlook the political and economic aspects, particularly the relationship between dominators and dominated which marks the groups concerned.

In conclusion:

The intercultural approach has a great deal of potential provided that it goes beyond the education of migrants and does not evade the fundamental issues.

- Maura ROLANDI-RICCI

People unfamiliar with international organisations frequently confuse the Council of Europe with the European Economic Community. In fact, the Council of Europe is the oldest political institution in Western Europe; founded in 1949 with the aim of bringing the countries and peoples of Europe closer together, it sets out to protect and foster human rights and democracy and to harmonise the policies of its 21 member States in such varied fields as education, culture, social affairs, public health, local authorities, environment and justice.

The Council of Europe's action in educational and cultural matters is managed by the Council for Cultural Co-operation (CDCC), whose members are the signatories to the Cultural Convention, that is to say the 21 member States plus Finland and the Holy See.

The Council of Europe has long been concerned with the needs of migrant workers and their families, in the belief that migration factors are now part of European society and provide the opportunity for creating the conditions for an effective dialogue between different communities in which their specific characteristics are respected.

In response to Resolution No. 2 on migrants' education, adopted by the European Ministers of Education at Stockholm in 1975, the Council of Europe launched a programme in 1977 concerning the training of teachers responsible for the education of migrants' children which marked the start of the

reflections on intercultural education. Keeping pace with the activities, the Committee of Ministers on 21 September 1984 adopted a recommendation on the training of teachers for intercultural education inviting all member States to give all their teachers - and not only those in charge of migrant workers' children - a theoretical and practical introduction to intercultural education techniques as part of their initial and in-service training.

Multiculturalism is a static concept, reflecting the fact that our societies are multicultural. In agreement with Louis PORCHER, who has taken part in many of its activities, the Council of Europe considers that the multicultural situation must be stimulated to make it truly intercultural. Unilateral, paternalistic procedures aimed simply at merging minority groups with the receiving society are unsuited to interculturalism which, based on reciprocity, ultimately affords all people genuine cultural enrichment for all.

The work carried on within Project Group No. 7, although concerned with the education and cultural development of migrants, has led to the same conclusion: the cultural development of migrants must be concomitant with that of nationals and that neither can work smoothly without an intercultural process, notwithstanding the many pitfalls and difficulties. This work has centred on three topics, namely: links between the family and school, school culture and out-of-school culture, child education and adult education. There have been 16 «case-studies», including, as far as Belgium is concerned, the CASI-UO (1) and Hajitkoum (2) studies undertaken by outside experts; three visits by members of the group to the locations of noteworthy experiments, three colloquies to develop theory on the basis of analyses by consultant experts («Culture of origin and migrant culture»; «Migrant culture in a changing Society. - Multicultural Europe by the year 2000»: «Women and migration - educational and cultural aspects»).

Taken as a whole, and in spite of their unequal value, these activities have convinced the members of the group that the intercultural alternative is valid. They have therefore decided to use part of their budget to support seminars designed to spread the word, organised at national level by various bodies. The first such event is the present seminar, which the Council of Europe trusts will be an unqualified success.

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- (1) CASI-UO: «Italian Centre for Social Action - Workers' University» established in 1970 (211 Rue A. Willemijns, 1070 Bruxelles).
 - (2) HAJITKOUM: «Migrant Cultural Action Group», an association of young migrants, mainly Moroccans (228 Rue Rogier, 1030 Bruxelles).

- Altan GOKALP

Whether or not the intercultural dimension exists is unimportant; it has to be constructed.

Migration leads to an interface situation with little mutual influence between cultures, which are often held to play a rather magical part in a «rhetoric of rootlessness». However, the loss of roots ought not to be spoken of in absolute terms. Unless we ask «uprooted from what?» and «where do the breaks occur?» we adopt a vaguely culture-minded stance and consequently explain and justify all forms of behaviour by cultural hiatus, losing sight of the fact that deracination may begin in the country of origin with alienation and thus be no less the cause than the effect of emigration.

One aspect of family life which seriously hampers the children's socialisation is the parental relationship. In the country of origin, the couple shares responsibility for the children's upbringing with other members of the «extended family». In the receiving country, the parents have to make all decisions unaided, bearing sole responsibility for a discipline normally enforced by a broader social control. Since the children are more responsive to the codes of their age-group, there are conflicts which often result in friction and are aggravated by the school's efforts to instil democratic attitudes.

Apart from these conflicts, the expression if not the causes of which are clear enough, there are far more subtle behavioural differences which disarm those who would like to make the concept of «otherness» the foundation for a compensatory integration policy. Appealing to «respect for difference» is one thing, but it is quite another to apprehend the differences in question.

Occasional use is made of ethnology, which by no means solves all problems - because the vital personal acquaintance with human experience which ethnologists ought to share cannot easily be shared or transmitted. There is the danger that its transmission may lead to the taming of foreign cultures as happened with colonialism.

What of the anthropologist? To be tolerated and accepted by a group he must absorb and adopt its members' lifestyle as the sole means of gaining an insight into their behaviour.

It is hard to imagine that teachers and social agents doing this, since their aims are in no way anthropological.

Thus preoccupation with «respect for difference» often results in the removal of facts from their cultural context, turning them into mere folklore. This creates a sense of timelessness which dissociates culture from history, so leading to a loss of identity and deracination.

Children must be given back their history; it is a vital dimension to be actively constructed, not by passing on to them the legacy of their culture but by giving them the opportunity to build their own family and community saga as a means of creating, recognising and ever re-idealising their own identity. The social history of the 20th century is shared by receiving societies and their immigrant communities, although as dominators to dominated; it is the subsoil of cultural identity. If social history were placed in the proper perspective, it seems that one of the requirements for making intercultural theory a reality would be fulfilled.

While there is little point in listing a community's cultural symbols, the identification of the codes which regulate day-to-day behaviour is vital to intercultural procedures; as language -forms, they are far more revealing than ordinary linguistic expression.

Coding in terms of time (made up of nuclei relying on the sun, moon, Pleiades, Venus..) space (ways of organising domestic space, for instance), cooking, the body and gestures, clothing, music, etc makes it possible to discover - particularly through stories - a number of universal cultural factors.

Such forms of expression are thus seen to be an approach which might remove the intercultural concept from the realm of ideology. They represent a field in which scientists and practitioners can work together in creating a living intercultural experience.

- Virginio BAILO

Before advancing any psychoanalytical hypotheses about interculturalism it is necessary, at the risk of appearing pretentious, to situate the team's work. This is a clinical experiment in progress for some ten years and backed by theoretical speculation based on the theories of Jacques LACAN.

The «clients» handled by the group have behavioural problems (problem children), structural problems (psychotic children) or social problems (people working in establishments with large numbers of migrants).

The team does not aspire to offer all these people «instant» solutions - that would be to raise false hopes - but endeavours to work with them in identifying the laws of psychism which bear on the difficulties actually encountered, creating an awareness with beneficial side-effects as regards working out a solution. Some examples of these difficulties:

- the right way to behave when adopting a South Korean child;
- what to do about «depressed» teachers who find foreigners impossible and are unbearably aggressive towards them;
- how to cope with the apparent arrogance shown by some cultural groups.

Consideration of these difficulties raises questions:

- what actually meets when differing cultures come together?
- what is the nature of the difference, and who is different?
- where do the difficulties lie?
- what are the specific effects of contact between differing cultures?
- who is affected, and why?
- is it a betrayal to renounce one's culture? and is this possible?
- what are the functions of cultural roots?

This leads on to an examination of how the laws of psychism are structured.

LACAN asserted in 1956 that analytical experience disproved the psychological thesis treating the human subject as unitary. The discovery of the unconscious implies that the subject is divided. Although he needs only one chair to sit on and one glass to drink from, the individual is plural as soon as he begins to speak; the listener wonders, «To whom is he speaking and about whom? Does he realise what he has just told me?» Basically, the individual is not a single entity but already forms an institution.

LACAN's diagram is as follows:

S

a'

a

A

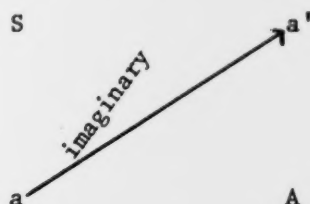
- a: the ego or self («my self acts; my self thinks»). My self makes me think and act on the basis of what I think I am, on the basis of my opinion of myself. It is an instance of misapprehension since the ego is built on the image which it receives from the alter (a').
- a': the alter, the person like myself. The alter enables me to have a self-image, to identify myself, to have somebody in whom I recognise myself and of whose attributes I wish to take possession. The ego is built up from its likeness, so that LACAN says: «my self is the other; I live opposite my self.»

- A: the locus of the unconscious, an unfamiliar place where the person does not recognise himself but which directs him notwithstanding. This is what makes me speak without intending or realising. It is the speech of the «alter», where I was spoken of even before I was born.
- S: the subject of the unconscious, the locus of «I» which is not the same thing as the ego. The «I» no longer quite realises who it is or what it says. This is the area where I am made to speak in terms of what I lack (for example, «It's beyond me»).

An individual embodies the four components of the diagram. LOCAN calls him the «parlêtre» (speech-being), the product of an inter-subjective dialectic process where the «inter» is located within the subject. The subject, which LACAN represents by \$, is not a single entity, lacks all self-determination and is as if divided in itself.

Two relations in the diagram should be noted.

- the relation $a \rightarrow a'$ expresses the mental link which exists in each person between the ego and the alter.



This relation originates in the image. It forms the axis of the imaginary (not in a pejorative sense), allowing the ego to take its form from the alter by a psychic process identification. Love, hate, seduction and aggression are associated with this axis because they are based not on the ego but on the image which I have of the alter.

- the relation $A \rightarrow S$ is shown as a continuous line as far as its intersection with $a \rightarrow a'$ and thereafter as a dotted line.



This configuration expresses the emergence of the unconscious - in the form of dreams, slips of the tongue, forgetfulness etc - in the imaginary relationship where we encounter the things and people around us and everyday reality.

Working from this basic diagram, LACAN devised formulae representing four possible types of discourse, those of:

1°) the master (S1)	$\frac{S1}{\$}$ ——— $\frac{S2}{a}$
2°) the hysteric (§)	$\frac{\$}{a}$ ——— $\frac{S1}{S2}$
3°) the analyst (a)	$\frac{a}{S2}$ ——— $\frac{\$}{S1}$
4°) the academic (S2)	$\frac{S2}{S1}$ ——— $\frac{a}{\$}$

Only the first of the above will be referred to here.

An individual is never apprehended globally, only through one or other significans representing him for another individual, similarly represented. For instance, in a police check the subject conducting the check is represented by the significans «police officer» while the subject undergoing the check is represented by the significans «identity card».

In formula 1, the subject (§) is not constituted but is only partially represented by the signifying link $S1 \longrightarrow S2$, which represents the «parlêtre» but simultaneously cancels it out. The significans functions through difference, embodying its own difference and denoting absence; it is composed of both the imaginary and the symbolic, which are often inseparable in day-to-day reality.

The «parlêtre» (§) is thus born of speech brought about in the process of bringing about, and, being located in the alter, is alienated by pre-existing significans as an emigrant in its chain of significans, and its choices are obligatory.

Psychoanalytical study of the signifying link takes little notice of the imaginary attributes of the significans; in $S1 \longrightarrow S2$, attention is paid not to content but to the vector, which is something symbolic regarded not as a sign but as a movement or rhythm.

It remains to be seen when the subject lets himself be drawn into this signifying movement and incorporated in the linkage. He must be recognised as a creature of desire. Examples: a small child is not afraid to be tossed into the air by his father, who he knows will not drop him; a young Moroccan begins to work hard at French because he identifies with the teacher, sensing the latter's appreciation.

It follows from the above that the subject (§) might be regarded as an institution in itself; it is divided and relegated to the axis between the ego and the alter, alienated from the link $S1 \longrightarrow S2$ which stands for language. This linkage to which the individual is subordinate represents culture, which imperiously addresses him with the master's discourse. It is the agent of the obligatory choice, of command, ideology and philosophy, the disciplinarian, the discourse supplying the answer and the solutions.

Everything cultural thus relates to the signifying links.

When then is the intercultural located?

The seminar programme contains a quotation from the works of Claude LEVI-STRAUSS: «The value of an exchange is not only that of the things exchanged», expressing a duality which is universal in work with migrants: exchange AND things exchanged, imaginary AND symbolic, container AND content, subject of the utterance AND subject of what is uttered, subject speaking AND speech.

The word «intercultural» embodies the same duality:

- cultural: belongs to the signifying link $S1 \longrightarrow S2$ where $S1$ and $S2$ are in the realm of the imaginary;
- inter: vector of the signifying link $S1 \longrightarrow S2$, a movement, a carrier belonging to the realm of the symbolic.

The imaginary and symbolic are, however, inseparable in reality. To deny or overlook this fact leads to confusion, blindness and blunders causing mutual misunderstanding.

Given the cultural difference, another stance must be taken:

- since the «ego» (imaginary aspect of the «parlêtre») is not the «I» (symbolic aspect);
- since the subject is «alienated» from the signifying link (culture);

The subject can no longer be addressed as a global entity or identified with or reduced to his «ego», an area of misapprehension.

The discourse surrounding the social link must not misapprehend the subjective position as a prerequisite for activation.

Misapprehension should be replaced by recognition

The social institutions - family, groups, States... - perform their role with the «master's discourse» ($S1 \longrightarrow S2$) but must not stop there; the subject only becomes active if he finds at least one respondent to accept, appreciate and recognise him, even before being thought of as conveying a meaning. Recognition is conveyed by the word received, a word given, the right to have a word; this applies to any subject, whatever his ethnic group.

It is inadmissible to reduce subjects («parlêtres») to their group (chain of significans, for instance «Moroccans»). Even if born and raised within such a discourse, the subjects can very easily dispense with this linkage and become lost in another, alienating themselves in a new sequence of meaning.

- Paul SCAVEE

The training of conference interpreters stands in the midst of the intercultural field; it entails not only the learning of a foreign language but also its entire background, all the turns of mind and feeling which it conveys.

The aim of the structural-comprehensive approach is a global assimilation of the language without reference to one's own, by immersion. The student is «modelled»; his mind is «moulded» in the Spanish, Italian or other styles.

The team's research on «comparative stylistics» was prompted by the need to train students not only to translate the content but to render the affective mood, the presentation of what is said.

In fact, just as there is a personal style, a kind of individual elegance, there is a collective style typifying a language community, difficult to grasp but nevertheless the distinctive mark of that community.

Research is based on a search for each community's stylistic «etymons».

When the other person's affective code has been mastered, it becomes possible to approach him in a situation of empathy, to allay his suspicion and really make contact with him. Such a situation is very like psychological manipulation but this would only apply if there were no self-involvement.

Three factors are essential to full assimilation of a language and its stylistics:

1. pleasure in forgetting oneself in a gamelike atmosphere;
2. humanist satisfaction in discovering the traits of a different culture through language;
3. active satisfaction in a sense of influence over the other person by knowing, once his affective code has been mastered, which words will arouse a given response, although not to the extent of manipulation or demagogics since the aim is merely to lessen the distance separating the talking partners.

ROUND TABLE

Neither the round table nor the foregoing statements produced a consensus on the conceptual plane, or permitted the definition of workable approaches suited to specific groups and situations. Owing to the disparate nature of the public, there was a series of divergent comments: criticisms of educational policy, requests for clarifications directed at the lecturers, opinions on intercultural concepts and practices, requests for information on alternative approaches (eg «educational priority areas» (ZEP) and «study, training and information centres for the schooling of migrant children - CEFISEM), warnings as to possible confusion of the cultural with the economics, etc.

The disparity was very aptly expressed in conclusion by one of the speakers: 'There are two kinds of people present, scientists trying to make contact on the theoretical plane, and the rest, who want means of action. We should meet again.'

This report will simply mention the questions and statements concerning interculturalism and stress the remarks worth pondering.

1. Interculturalism

- The intercultural approach is surely a good way to manipulate migrants further (from a North African) psychologist.
- It is easy to salve one's conscience by talking about interculturalism.
- Interculturalism might be a back-road towards assimilation to bourgeois culture.
- Interculturalism is perhaps a new type of culture introduced into schools, by a process comparable with that used in the 19th century to create a sense of attachment to a national culture.
- Before plunging into the intercultural sphere, it would perhaps be advisable, considering the link between language and culture, to ensure a solid grounding in the language of instruction.
- Interculturalism is completely in line with the idea of furthering human rights; it is an excellent way of developing social justice.
- Interculturalism is all very well, but it should not be over-inflated to the point at which campaigners abandon their social and economic efforts, which it is vital to pursue.

2. Other aspects

- The present-day school successfully serves a dual function:
 - + it trains elites destined to govern the State and hold all responsible positions:
 - + it makes all the others willing to meekly obey the elites.
- In reality, social status outweighs foreign status. This is why teachers pay greater heed to the children of political refugees than they do to other migrants, who are treated as poor relations. A cultural characteristic regarded as an asset in some people becomes in others an insurmountable handicap.
- Paternalistic behaviour in certain quarters might well be a form of neo-colonialism.
- The wish to cater for the difficulties of socially disadvantaged pupils must in no circumstances induce school staff to dispense a 'cheaper' form of teaching; this warning applies particularly to the dual field of vocabulary and syntax.

3. Lecturers' remarks

- Altan GOKALP

A number of speakers wishing to focus more on unifying factors than on discriminating factors turn their attention from respect for differences to detection of similarities. As well as being somewhat reductionist and potentially dangerous, this process involves a mistaken approach; contrary to some people's expectations, exploiting points of similarity is not the way to attain universal cultural values. An all-embracing comparative approach would be liable to deprive any culture of its wealth and its very substance. Research in the universal context should keep track of the imaginary, real and symbolic, and investigate localised conceptions of time and space.

- Martine ABDALLAH-PRETCEILLE

- + A cultural identity can only be realised in a situation of contrast.
- + Effective language training is inseparable from cultural aspects.
- + Some people make everything hang on the social aspect, while others single out the political, the psychological or the cultural factor. Any simplistic breakdown is to be avoided; the intercultural approach can only be on a multidisciplinary basis.
- + The terms «cultures of origin» and cultural «roots» are suspect; cultures are volutive and alive, and any opposition to this causes paralysis or upheavals.

BRIEF SUMMING UP (THERESE MANGOT)

- Some people have spent a good deal of time emphasising differences and the respect due to them, and the warning against possible exaggerations here was most opportune; preoccupation with differences might lead to exclusion as a result of inadmissible branding. However, it is a mistake to go to the other extreme by considering resemblances alone, on the pretext of considerable common ground - to begin with, everyone is a stranger to himself, as mentioned by Virginio BAILO.

Not only is it impossible to eliminate problems by denying their existence; an individual can only identify himself with reference to others and vice versa. Acculturation is not just a one-way process; there is such a thing as mutual acculturation.

- If culture is dissociated from history, people lose possession of it. The result is folklore which has nothing in common with an intercultural approach.

- The discussion has shown that the stage reached concerning the language/ expression. Culture inter-relation is still speculative. It is time for a more thorough investigation in a scientific perspective.

- The lecturers kept away from the political side of the problems dealt with, not through ignorance of the hierarchies which in practice exist between groups, classes and States, but because they are permanently aware of this reality.

- Interculturalism has so far remained confined to circles involved with problems relating to immigration, and this restrictiveness is not politically neutral. Means of extending these thoughts and deeds to other areas must be sought and found.

RAPPORTEUR's COMMENTS

Intercultural conceptions and practices have made scarcely any impression on the educational institution or indeed on social and political institutions, despite the fact that the adjective «intercultural» is being used by more and more individuals and groups who, by coupling it with all sorts of nouns, put it to so many uses that it can express attitudes which are radically opposed.

The statements and exchanges at this seminar will give the fortunate participants a slightly clearer insight. Every effort has been made to record all comments made, although it is not possible to be objective, and they will not be repeated here. It is worth bearing in mind various topics which may further the intercultural approach or forestall certain aberrations, and proffering some personal observations.

Suspicion of neo-colonialism should fall on all advocates of interculturalism who, whatever their branch, fail to investigate themselves as closely as others or the behaviour patterns of majority groups as attentively as those of minority groups.

- Respect for difference is no universal solution; there are two inherent dangers:

1. cultural considerations may provide justification for non-egalitarian relations generated by economic and numerical inferiority;
2. a «racial» attitude to culture may develop, since labelling and stigmatisation cause «crypto-exclusion» of the dominated groups.

- Language skills are a justifiable concern and a valid objective where the schooling and education of migrants are concerned, as these skills are an absolute prerequisite for gaining influence. It is vital not to lower standards here on the fallacious pretext of improving the learner's chances of success; it is not a matter of doing less but of proceeding otherwise, ie self-training for communication on the basis of real-life situations.

- The codes governing everyday behaviour in each group are languages which can remove interculturalism from the realm of ideology. Identification of these codes is a particularly rewarding exercise.

- No individual can be identified with the group to which he belongs; the subject cannot be recognised within the group, being relegated to «chains of signifiers». An individual only agrees to act if recognised in his subjective position; he must be granted a place where the spoken word in all its forms is his by right.
- One of the most apposite means of putting intercultural theory into practice is to give all child and adult members of all groups the opportunity to build up their own family and community saga. It is their history, in which they have their roots. Cultures divorced from history are mere folklore.

There have been many opportunities to stress, with reference to the ideas of Edward T. HALL (1), that the intercultural approach demands an adaptability more typical of groups with a sparse cultural context (United States, Western Europe...) than of groups with a rich cultural context (Maghreb, Eastern Europe, Asia...).

It would nevertheless be improper to conclude that «poor» groups attain it more easily than do «rich» ones; ethnocentricity is universally influential, and there are economic and political obstacles to the development of this new self-insight and perception of others.

Yet in order to «emerge from the 20th century» (2) relatively unscathed it is thought essential to eliminate self-centred withdrawal, narrow-mindedness, nationalism and fanaticism. It is also realised that mere words are incapable of revolutionising the dual fields of attitude and behaviour. It is firmly believed, on the strength of organised experiments as well as spontaneous ventures, that an intercultural society can only be attained through joint national/migrant community schemes devised and implemented in schools, factories, cultural associations, sports stadiums, churches, trade unions and any other place of encounter.

We can only progress by acting together.

(1) Edward T. HALL, «Beyond Culture», Doubleday, New York 1976.

(2) Edgar MORIN, «Pour sortir du XXeme siecle», Editions Nathan, Paris 1981.